

CATO'S
PRINCIPLES
OF
Self-Preservation,
AND
PUBLICK LIBERTY;
Truly Stated and fairly Examined
According to the
LAW of NATURE,
RELIGION and GOVERNMENT.

By a Subject of CAESARS.

For the Direction of those GENTLEMEN and HOUSEKEEPERS, who have a Right to Vote in the next Election for Members of Parliament for WESTMINSTER.

Tertius e cala cecidit Cato.

LONDON.

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1850

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Self-Preservation.



HE general Contempt of our Holy Religion, and Disobedience of the People to *Superiors*, is become Matter of Grief and Sorrow to every one, that has any Sense of his Duty to *God*, or his *Vicegerent*; And the *Artifices* that our Enemies have made Use of to inculcate thole *Male Principles* into the Minds of the Multitude, have so craftily followed upon the Heels of one

ano-

another, that one wou'd think there had been a general Combination amongst a Party, not only to corrupt Morality, but obliterate the Name of the Lord from the Earth.

Nor that there is any thing New, or so very Extraordinary, in what they usher into the World, with so much Pride and Magnificence; only the Degeneracy of our Age gives 'em a more favourable Reception, than they could possibly meet with in Times of Unity and Uniformity: For all that they can, or have said, is but the Grey Hairs of old Heresies and Seditions of Buchanan or Hob, new vampt up in Bangorian or Catonick Style; which, too much to be pitied, now survive in a Modern'd Dress, tho' the Founders long since perish'd in a canker'd Reputation.

THE Ways they first made Use of to bring it about, was to cry aloud for Moderation, and Justice, and the better to recommend their Writings to the World, their Introductions are Orthodox and Honest; which made the Prelate own, that
 " One of those great Effects, which
 " Length of Time is seen to bring a-
 " long with it, is the Alteration of the
 " Meaning annexed to certain Sounds.
 " The Signification of a Word well
 " known

" known, and understood by those, who
 " first made Use of it, is very insensibly
 " varied, by passing thro' many Mouths,
 " and by being taken and given by
 " Multitudes in common Discourse; till
 " it often comes to stand for a Com-
 " plication of Notions, as distant from
 " the original Intention of it; nay, as
 " contradictory to it, as Darkness is to
 " Light. The Ignorance and Weakness
 " of some, and the Passions and bad De-
 " signs of others, are the great Instru-
 " ments of this Evil; which, even when
 " it seems to affect only indifferent Mat-
 " ters, ought in Reason to be oppo-
 " sed, as it tends in its Nature to con-
 " found Mens Notions in weightier
 " Points; but, when it hath once inva-
 " ded the most Sacred and Important
 " Subjects, ought, in Duty, to be resist-
 " ed with a more open and undisguised
 " Zeal, as what toucheth the very Vitals
 " of all that is good, and is just going
 " to take from Mens Eyes the Bounda-
 " ries of Right and Wrong. (*now con-
 nudes he*)

" THE only Cure for this Evil, in Cases
 " of so great Concern, is to have Re-
 " course to the Original of Things; to
 " the Law of Reason, in those Points,
 " which can be traced back thither; and
 " to

" to the Declarations of Jesus Christ, and
 " his immediate Followers, in such Mat-
 " ters, as took their Rise solely from those
 " Declarations. For the Case is plainly this,
 " that Words and Sounds have had such
 " an Effect, (not upon the Nature of things,
 " which is unmoveable) but upon the Minds
 " of Men, in thinking of them; that the
 " very same Word remaining, (which at
 " first truly represented one certain thing)
 " by having Multitudes of new inconsistent
 " Ideas, in every Age, and every Year,
 " added to it becomes, it self the greatest
 " Hindrance to the true Understanding of
 " the Nature of the thing first intended by
 " it. (Sermon. p. 1, 2.)"

AND to confirm this Position, his Lord-
 ship through the whole Sermon, to serve
 his (or some-bodies turn) interprets the
 Holy Scripture as contrary to Truth; as
 Light is to Darkness; by saying, *Prayer by*
the Help of Men, and voluminous Rules of
Art, is come to signify Heat and Flame;—and
that the Church of Christ is the Kingdom of
Christ, &c. in which, because he never in-
 terprets himself, therefore he has left no
 Deputy, to perpetuate a Succession of Men
 thro' all the succeeding Ages of the World,
 in whom the same Powers should be lodg'd;
 which 'tis plain he borrowed from Mr.
 Hob's *Leviathan* (Part 3. Chap. 47.) who
 there

there represents the Notion of Christ's Kingdom in this World, as a Design or Artifice of the *Roman Clergy*, to support their Secular Greatness. But how Christ's Kingdom upon Earth should be a Popish Imposture, to advance ambitious Ends, when this very Doctrine was preached by our Saviour himself; afterwards by his immediate Disciples, and propagated by succeeding Apostolical Men, in the Ages of Persecution, is such a mysterious Riddle, that none can comprehend, but Mr. Hobbes, and those after him, who have a Mind to destroy the very Essentials of all Religion.

I shall not any longer trouble your Patience with the Incoherence of this Prelate's Writings, they being sufficiently confuted by the Reverend Dr. *Snape*, Dr. *Sherlock*, Dean *Hare*, and others; but proceed in the next Place, to examine the licentious Principles of *Cato*, so much cried up for *Liberty* and *Property*: And if I shall prove, that both their Doctrines arise from the same Spring, I mean Atheism, than I doubt not, but the Law of Nature, Religion, and Morality, will convince any impartial Reader, that these new fangled Doctrines (however usher'd into the World under the Names of great Personages and Dignities are not only prejudicial to the Inter-

est of our Community, but destructive to our holy Religion and Liberties. And as if the Sermon which had been with great Care and Diligence distributed about into the Hands of most People, had not sufficiently blow'd up the Coals of Sedition and Heresy, the next Step was, to publick a Weekly Paper, under the Title of the *London Journal*, that they may effectually debauch the Minds of the Multitude. And that it might be sure to come into every bodies Hands, it was introduced with bravely exposing the Frauds of our then publick Calamities; by which Craft, the Paper had no sooner establish'd a Reputation in the World, but the Fox threw off the Lion-Skin, and declared for a Common-wealth.

BUT no wonder, that he should espouse this villainous Cause, who can sport himself with the Names of Christian Kings, and trample upon the Ashes of our deceased Monarchs: Nor is it more strange, that a Man of his stern Temper and Complexion, should make so bold with the Dead, since 'tis his Talent and Principle, to bid Defiance to living Princes, to despise their Smiles and Frowns; nay, Reproach and Death itself if they stand between him and his resisting Principles: All which is precisely *Almanzor, the Second Part*; for thus that

extra-

extravagant and tempestuous Brute wants
it to a King's Face :

*No Man has more Contempt than I of Breath,
But whence hast thou the Power to give me
Death ?*

*Obey'd as Soveraign by thy Subjects be,
But know that I alone am King of me.*

THERE is certainly some Civil Difference and Submission due to crown'd Heads, though Kings should look angry, and frown without a Cause, 'Tis thought an Excess, even of Poetical License in *Homer*, that he represents *Achilles* sawcy to his Superior, and despising the Smiles and Frowns of *Agamemnon*. The World must needs be growing to a fine Pafs, when a Man that's made up of Burlesque, Romance, Gallantry, and Raree-Shows, shall set up for a Governour and Tutor to a whole Nation, who in the Judgment of the World advanceth Principles destructive to Community, can never be deem'd capable of reforming Mens Minds or Manners ; one should as soon think, that the whole corporeal World is a wise Animal, (as some of the Ancients conceived) as think such an one qualified to become a Legislator ; in whom there is nothing of clear intellectual Perception ; but whose Imagination is the best and supremest Faculty about him ; whose

Wisdom is the mere Effect of Distemper, and his Solidity lies no deeper than his Scull: His Heroical Flights are nothing but the Spleen; and the Height of his Puissance, like the Courage of a Rat, consists in a depraved and irregular Ferment of his Blood and Spirits: Nay, I dare be bold, to prophesy, should his *Maxims* succeed, that we must shortly make Enquiry into *Newgate* and *Bridewell* for free-spirited Gentlemen, and ransack *Bedlam* for Hero's: For none but *Brutus*, his beloved, magnanimous; the brave and King-killing *Brutus*, must be his Guide and Director, who is in his Esteem the true Pattern and Model of exact Virtue.

Apulejus heretofore wrote in Favour of an *Aſſ*, *Sextus Empiricus* in Commendation of a Dog, *Erasmus* in Praise of Folly, *Scaliger* of a Goose, and *Heinsius* of a Louse; all which may pass for ingenious Extravagancies and innocent Tryals of an exuberant Wit and Fancy; but, to commend the Action of *Brutus*, touching the Death of *Cæſar*, is a Sally of a different Nature, Character, and Conſequence; and appears a Flight beyond the Vanity of *Cardan* himself, who wrote a Panegyrick upon *Nero*. We meet with but few, even among the Orators and Poets, Enthusiastical enough, to justify this *Act of Brutus*; and they that have done so, had

had better eternally been silent; for it has left a Stain and Blot upon their Memories: Tho' *Milton* (who durst say any thing in the perillous Times of Darknes and Usurpation) has made use of this Instance, to grace his insolent Triumphs; yet *R. F.* his Defender, (no great Pretender to Modesty, or Assertor of Kingly Government) has not Confidence enough, to make the least Apology for the Fact, but exposes *Cicero* for his Justification of the Villany: Adding withal, had we nothing but the Sentiments of Philosophers, to conduct us in our Loyalty, no Prince could be secure. Vid. *Moral Virtue and Grace.* p. 229.

I freely own, that I could never contemplate the Fate of *Cæsar*, without a Mixture of Compassion, Horror and Detestation: I at the same time consider, that Men of the most bright and eminent Station and Character, have their Faults and Deviations; and then 'tis customary with mean and obnoxious Persons, to make their invidious Remarks and Observations. If the lesser Lights digress, the World is little concern'd; but should the Sun make a false Step; the Generality of Mankind would immediately fear a bad Omen and Desolation. But whatever Faults lay mingled with *Cæsar's* Virtues, *Brutus* must still be his Equal: If *Cæsar* was ambitious, *Brutus* was

was too aspiring: If *Cæsar* was tyrannical, *Brutus* was ungrateful; and therefore we have in him an Abridgment of all Iniquity. This celebrated Action (as *Cato* so much applauds) was not in him the Affeſts of Piety, or Affection to his Country (the e-verlaſting Pretence of Villains in ſuch Caſes) but of a wretched Pride, Popularity, and Affectionation. In the Death of *Cæsar*, at leaſt, we may behold all the Lineaments of a gallant and brave Soul, while in the Action of *Brutus*, we ſee nothing but cowardly Insult, and all the lamentable Marks of a groveling and abject Spirit.

Now there is nothing gives a more deadly Wound to a great and ingenious Mind, than Deserſion in time of Extremity, and a ſecret treacherous Blow, from the Party whom we love. They that have courted Danger in all its Images and Forms, and have been glad to meet an open generous Enemy in the Field, have grown pale, and trembled at the Sight of a ſneaking Adverſary, under the false Colours of a Friend. This was the Caſe of *Cæsar* at his laſt Hour; when ſurrounded with Aſſaſſines of meaner Note, he ſtrugled with them like a Lyon in the Toy, and look'd great, as when he thunder'd in the Field; but when *Brutus* at length, his unkind *Brutus*, join'd with the Conſpirators; when that Arm
which

which ought to have been wielded in his Defence, was stretched forth against his Life: The great Man grew tame and feeble in a Moment, and Ingratitude pierc'd deeper than all the Instruments of Death. But 'tis no wonder, that our Modern *Cato* should be such a Champion for *Brutus*, who dares in a Monarchial Government commend the Insurrections of *Wat Tyler* and *Jack Straw*, who had they prevail'd against King *Richard* the Second, would have endeavour'd to destroy the King, Nobility and Clergy; extirpate all Learning, and overthrow all Government, by their levelling Humours; for which purpose they murder'd all Persons of Quality, which fell into their Clutches; burnt and destroy'd the best Houses in *London*, and had so little Respect of Persons, that every Slave amongst them would sport themselves upon the King's bed, and impudently invite the King's Mother, to kill with them: Whose Head they also broke in a tyrannizing Frolick, and that their Villany might be compleat by a bloody Sacrilege, they took *Simon Tilalt*, Arch-Bishop of *Canterbury*; and in their devilish Fury, by eight mangling Stroaks, cut off his Head, and for more Infamy set it upon *London-Bridge*.

THUS

THUS you see the worst and rankest Effluviums do not strike more ungratefully upon the Organs of Sense, than moral Good even upon the highest and noblest Faculties of the People. Madness is their Character upon Sacred and Inviolable Record. Their Minds are so Tinctur'd with false Ideas, corrupt Hypothesis, undue Apprehensions, and fantastical Images of Things, that they scarce retain (when bewildred with Dreams and Visions of Original Power) the common rudimental Principles of humane Nature: The Notions of Moral Beauty and Deformity, are perfect Strangers to their Beings; tell them, if Equals be substracted from Equals, what remains must be Equal, and you may be in Danger of being arraign'd for a Dealer in Art-Magick: What the Eyes of Batts and Owls, are with respect to Light, such are their Minds, in reference to Justice, Gentility, and Good Manners and whosoever pretends to entitle 'em to Grand Rights, Immunities, and Superiority; must do it by that Figure, by which *Ideots* and *Madmen* are under the actual Sanction of no Law. The People, I own, while they move in their proper Sphere, and are instructed how to obey, may perform their Office regularly and well.

well enough, like other ordinary Parts of the Creation; and 'tis principally the Fault of designing Polititians, pretended *Cato's*, if they are debauch'd from their due Allegiance, which is their undoubted Priviledge and Glory. But, if once they are drawn up into the Element of Power, what Confusions, Storms and Earthquakes must they raiſe? Nature is quite untun'd by the Discords, which they create, and the intellectual World groans under their Government and Fury.

With *Cato* and his Party it is plain, a *King* and a *Tyrant* are equivalent Names; tho' at present, God be thanked, they dare not distinguish or define; if a kind Season should ever give them the Alarm, no doubt but according to their licentious Suggestion in Writings, they would soon put in Practice what their Forefathers have done before, and draw *Daggers*, *Pistols*, *Swords*, *Guns*, and all the Artillery of Death, to execute, what they now dare only insinuate. For my own Part, I freely own, and I don't believe there any true *English* Man but doth the same; that there is more Danger to be fear'd from snug and plausible Names of a Free-People, and that

C pre-

precious Jewel, *Liberty*; than all this Chatter and Noise, that *Cato* and his Adherents pretend may happen from a King and his Ministry.

OUR puissant *Prince* has yet given no Reason for such ungenteel and sordid Suggestions; and 'tis a crooked Piece of intollerable Insolence to be perpetually banding about *Liberty* and *Property*, as Amusements and Generalities, because they dare not as yet come to Particulars, and lyē strugling, spawling, and making Mouths, in the very Face of Majesty, as *Cato* doth, for fear, or want of a little more Resolution to speak plain: There needs not much more of this Artificial Thunder to make the People believe, that they shall not carry a whole Skin to their Graves, nor to be permitted to walk uncroop'd along the Streets.

Were his Majesty as truly absolute and despotical as an Eastern Monarch; or were his mere sovereign unaccountable Will, the Standard of all his Actions (a Province to which his Genius seems not to encline him) yet I should rather choose to live under his Protection, than under the imaginary Freedom of the pu-
riest popular State.

Fal-

*Fallitur egregiò quisquis sub Principe
credit*

*Servitium, nunquam. Libertas gratior
extat*

Quam sub Rege pio —

ALL Kings are intrinsically limited and bounded by the eternal Laws of right Reason ; and are under a more immediate Influence and Direction of the Deity they represent ; They must be wilfully and unaccountably wicked indeed, before they can quite forfeit the Over-sight and Care of those Tutelary Angels that attend them from their Birth ; and when they have done so, no wonder, if there is nothing so unlovely or impious, which they cannot readily commit. This was the Case of *Nero*, and other persecuting Emperors ; who in the Hands of God, were the real Whips and Scourges of Mankind : And yet as bad as they were, I believe, they have been over-charg'd by some Historians, who, under Pretence of *Liberty*, and to please a Party, have written, perhaps, as Licens-
C 2 tiously,

tiously, as the other liv'd. Under *Titus* and *Aurelius*, and other Emperors of the same Stamp and Complexion, there was more Security and Freedom among the *Romans*, than in the cry'd up popular State; and even at this Day, some of the Eastern Kings (if Travellers of the better Strain may be believed) demean themselves with true political Decorum towards their Subjects, whose *Prerogative* 'tis, as well as *Duty*, to obey.

BUT when the People bear Sway, and the Multitude decree Justice; what true Settlements can be hoped for, under Governours so wild and Uncertain? What Lasting Security even in the midst of Life? What Liberty, or Freedom, in the Midst of Fears and distracting Apprehension of Things: "Tell us, saith *Hooker*, l. 3. cap. 107. of obeying the Laws of God, as long as you please, I dare not believe you, as long as you break the Laws of those appointed to rule over you: It is a Distinction without Difference, to separate and divide the Laws of Men, from the Laws of God, for unless we observe both, we obey neither.

Now

Now to carry on this *Anti-monarchical* Project the readier: 'Tis first necessary the *Clergy* should be defam'd, and blackned with invidious Reflections: Because they are the main Support, and known Pillars of the Throne: And therefore, that the one may be more advantagiously pull'd down, it is held convenient by *Cato*, and his secret Conspirators, to run a Tilt without Distinction against the whole Order: Which was the exact Method of the *Saints* in the Days of Civil Broils and Desolation; when the *Rump* were carrying on the luscious Work and blessed Trade of Sacrilege and Plunder, every Loyal and Conforming Minister was render'd Antichristian, and as vile a Piece of Formality, as a Dancing-Master was at *Geneva*, at the Beginning of the Reformation; and he that was blest with a comfortable and plump Benefice, was in as much Danger, as a Fat Man in *London-Derry*.

'Tis surely Ominous in a more than ordinary Sense, to play with Names and Persons that are Sacred: The Heathen could observe, that they who can do such Things, thereby intimate, if it were in their Power, that they would pull *Jupiter* out

out of his Throne: And 'tis eminently Conspicuous, that to vilify the Priesthood, and deprecate Majesty, is but a lesser Kind of Prophaneness, and a suspicious Forerunner of downright *Blasphemy* and *Atheism*.

INDEED 'tis a Matter of Experimental Observation, that the Mind of every Sinner at first is very delicate, soft, and impressive; and consequently Sin must sit very burdensome and uneasy upon him, in that he contradicts his natural *NO E-MATA*, and the distinguishing Taste of Good and Evil, which he brought with him into the World. 'Tis no pleasant Harmony to hear the loud Voice of Infamy and Reproach resounding and halloing in his Ears; 'tis no easy thing to suppress the Clamours of a Guilty Conscience, which are a constant Herald, proclaiming an avenging God unto his Soul:

IN this desperate Juncture, some must be found out, either to mince the Evil, or to mitigate the Pain some other way; for he cannot live at Ease upon this Rock, he cannot lye down with this Vulture at his Bosom.

THE modish Entertainment of Musick and Balls, are no everlasting Diversions ; he must sometimes converse with Darknes and lonely Shades, and then a sharp and severe Recollection is the sad Entertainment of his Solitude and Retirement. To tell him of Repentance, and a penetrating Sorrow for Sin past, were but to wound him more ; this austere Remedy of Evangelical Mortification, is more unsupportable to him than the Disease !

HAVING therefore resolv'd to gratify the beloved *Herodias* of his Breast, some Charm or Stratagem must be attempted, to bring the Sinner to a Reconcilement with himself ; and having heard that the *Bangorian* and *Catonick* new vampt Methods of Reasoning can stifle the Murmurs and Complaints of Conscience, by the Alteration of the Meaning annex'd to certain Sounds ; I say, having his Mind thus tinctur'd with this pleasant Conceit, wallows down readily the *Arcanums* and *Nostrums* of these profound Oracles, and commences at once both their Proselyte and their Slave.

AND

And now he is arriv'd with infinite Satisfaction at the School of Atheism, where he looks back with Contempt upon the former Pedantry of his Gospel Education; he has shook Hands with his Bible (that holy Wheedle of Reverend Impostors) it may perhaps entertain his vacant and his sportive Intervals; But, the *Leviathan* wholly engrosses his Devotion. Next, he's prepar'd to solve the Phænomenon of the Heavens above, as well as the Government of the World here below, without the Help of a Superintendent Deity; he laughs at the *Pious Cheats*, and *Eutopian* Stories of a new *Heaven* and a new *Earth*, and the fantastick Geography of a World to come; *Tales* as absurd as the Relations of a *Pliny*, or *Poetical Dreams* of *Elizium*, and as impossible to Reason, as the infinite *Extramundane* Space of *Epicurus*, or the whimsical Discoveries of the *Cartesian* World: And what is Heaven, but a meer Airy *Figment*, and Visionary *Scene*? To what End was it made, since we shall all be, as tho' we had never been, and our *Souls* vanish into soft *Air*? Thus does the *Libertine* change all his Notions into the Malignity of his *Temper*, the Pravity of his *Disposition*. This is the true Account
of

of *Cato's* most exalted Faith, and a Summary of his Political *Creed*.

So desperate is the Case of *Religion* and *Reason*, when *Pride* has crept into the *Chair*, or *Affections* sway the *Scepter*; when a Man devotes himself to the Service of the *World*, no inbred Remonstrances of *Conscience* can affect; no Schools of *Piety* or *Learning* can reclaim him: He takes not up his *Profession*, upon any wise or good Consideration, but upon some Principles of Interest, or false *Puntilio's* of Honour, and so turns his *Oratory* into a *Court* or *Exchange*: His Religion is not properly an *Act* of his *Soul*, but the *Exercise* of his *Body*, the meer *Work* and *Labour* of his *Muscles*: And as a late *Critick* has observ'd of a *Poet* among the *Latines*, that he seem'd to side with all *Sects*, but was really of none: So doth this Trim-Anythingarian still close with that Side, which is most agreeably adapted to his *Design*, and is of that Party, that can bid highest for his *Soul*.

Thus you see *Cato* frames his whole Life, as the Astronomer does his *Cœlesti-
al Schemes*, according to his *Hypothesis* and *Humour*; which *Conscience* perhaps, like some goodly *Intelligence*, is plac'd as

Super-intendent over all the Turnings and Revolutions of his Fancy : And when Interest is back'd with this Sacred Name, it becomes a thing of wondrous Vogue and Authority ; it can say to this Man, *Go, and he goeth*, and to another, *Come, and he cometh*.

By which you may easily find out, that this Politician, while he takes a special and industrious Care to exalt the Venerable Name of a Stoick, above that of a Christian Priest, by telling us, that the Antients recommended above all Things, the Duty to our Country, the Preservation of our Laws, and the Publick Liberty ; but at the same time invidiously conceal those honourable Titles given to Kings by *Homer*, *Plato*, and other famous Philosophers among the *Greeks* : To talk of the Honour, Duty, and Allegiance, which we owe to Crown'd Heads, he insinuates, is the Business of Slavish and Mercenary Priests, and below the Consideration of brave Republican Spirits, whose Talent is, to despise the Smiles of Princes, as well as their Frowns, if they stand between him and his Duty to his Country, as he imagineth, not allowing the Prince to be the better Judge ; no, nor any at all, when it stands in Competition with whimsical Idea's.

THIS

THIS is all over, the exact Genius and Spirit, and almost the very Stile of a Broken-Hearted-Covenanting-Brother; as will appear to any that shall give themselves the trouble to peruse the Sayings of the great Lights o' th' Church, or New Reformation 1641, nay, as I have read the sweet Singers of Billingsgate, canted much after this manner:

*The Oyster-Women lock't their Fish-up,
And trudg'd away to cry no Bishop.*

HERE is a strong Mixture of Ignorance and Ill-manners, nor is it easy to determine, which is the most predominant Ingredient. Every Prince, it seems, that is Zealous for the Honour of the Church and Clergy, is with him, an half-witted Bigot (and consequently not fit to govern) and every Modern Prelate an Usurper: Nothing does more dazzle envious and weak Eyes, than Ecclesiastical Splendor, and a peaceable flourishing Condition of the Church: He could make no Question, as bold a Stroke at the Picture of Constantine himself, upon Occasion; and I shall venture to tell him, that he has already

libell'd most of the Courts and Governments of Europe: For the European Princes upon the Entertainment of Evangelical Coders, admitted the Episcopal Order into their Courts of Judicature; as *Armaeus a German* (a much better Lawyer and Protestant than our modern *Cato*) observes, speaking of Bishops sitting in the Diets, both as *Prelates* and *Princes*: Who there-upon commends the Wildom and Justice of that Constitution; in relation to true Polity, and Safety of Religion: Indeed, the Imperial Constitutions, before the Papacy began, give Allowance to *Bishops* to be *Judges* in *Civil Causes*, as well as *Ecclesiastical*; which laid the Foundation of this Sort of *Episcopal* Right and Jurisdiction; and all Donations and Favours of this kind from Princes in after Ages, were only a glorious Transcript of this Original.

BESIDES, another bold Step towards pulling down Monarchy, is venting strange Oracles, and a great deal of hallowed Gibberish about the vast *Rights*, *Power*, and *Privileges* of the People, *Publick Liberty*, *King-Killing Doctrine*, &c. 'Tis certainly a very bitter ill-natur'd Cur, that growls while he is fed; and 'tis more than common Insolence and Ingratitude, and less

els than *Irish* Civility in *Cato*, to give such spiteful and encouraging Innuendo's: What Prince or Person (especially if he be stamp'd with a Sacred Character) can we suppose to have such a commanding Aspect, but some *Phanatick* or *Free-Thinker*, which are (ut synonimous Terms,) will brand him with the Name of *Cruel*, *Vitios*, *Covetous*, or *Tyrannical*? We have among us (thanks be to *Cato* and his Party) whom a *Jobes* would exasperate; a *David* would oblige; and who are too wise in their own Conceits, to be governed by a *Solomon*: Nay, should our Saviour descend again, and bless the World with his Presence; we want not those who revile his Person, despise his Office, and applaud his Crucifixion.

Publick Liberty in the Mouth of a flaming Enthusiastick *Zealot*, is like a naked *Sword* in the Hands of a *Lunatick Brother*, dangerous and destructive; and the one should no more be trusted alone without a Limitation, than the other without a Scrabbab: 'Tis a License to kick, bite, swear, and play the *Libertine*, thro' all the various Scenes of Carnality and Lust; to be Ambitious, and (what's worse) to Rebel for Conscience Sake. Write *Treason Directly* or *Indirectly*, and cheat our Neighbour

bour with a *zealous* Twinkling of the Eye, or in saying of a Prayer. He that is *Free-born*, is likewise born in a State of Subjection to Laws; and though by his *Birth-right* he's entitl'd to certain Privileges and Civil Rights, yet he's also entitled to some certain Measures of Obedience, as he's a Subject: And whosoever talks so loftily of the *one*, and industriously conceals the *other*; does but abuse the Multitude into dangerous Sentiments, with a nonsensical Jingle of Words; and is so far from being a true *English* Politician, that he's a down-right shuffling Impostor.

AGAIN, tho' the *Conservation* of *Publick Liberty* (which *Cato* so feelingly talks of) may admit a soft and easy Interpretation; yet, to talk of the Recovery of it, at this time (as if it were totally lost) seems to carry with it an ill-natur'd *Republican Sound*, such as can strike Musically upon none but the *Long-Ear'd Rout*.

I am so far from favouring the Name of *Tyrant*, that I am almost sick and nauseated with the Repetition in his *Journals*; and wou'd rather he shou'd tell us some prodigious Tale of *Sir Guy*, or *Tom Thumb*; such Romantick Rarities would suit much better with the Prerogative of a Free

a Free-spirited Author, and done much more good to the Publick ; but then (as he is cunning enough to discern) he had done leis Harm and Execution to the *Common-wealth*. As for the Heroes which he doats on, and seems to admire, they were some of them (like the *Celebrated Gods* among the Heathens, or the *Modern Saints* in our *New Martyrology*) the vilest and basest of Mortals ; and fit only to be extoll'd by such a fulsom *Orator* as himself.

AND here I might justly enough take Occasion to lament the *Fate*, as well as admire the Glory of Puissant and Great Princes, whom a *Symnel* or *Jack-Straw*, a *Cato* or an *Apostate* may expose to infinite Hazards and Disturbances. — Though they govern the People with the Mildnes and Clemency of Guardian Angels, yet they must not partake of their divine Tranquillity ; their Character is not always their Security, nor their Bravery their Protection. For suppose 'em adorn'd with all Royal Qualifications ; with Laws of Generosity, Punctilio's of true Honour, and all the Niceties of Justice : Grant that they ascend the Royal Throne, with the gladsome Shouts and Acclamations of the People, and gain a Diadem by Inheritance or

or Desert : Yet they can only hold Intelligence with the Faces of Men, but cannot spy out Intrigues, and converse with Inclination. Due Allegiance and Honour is all the Tribute that Subjects can defray, or they themselves can exact ; and how shall they know, but the most seemingly regular and plausible Forms of Speech, may be nothing but a neat well acted *Hypocrisy* ; like the *Presbyterian Addresses* to a late *Monarch*.

UNNECESSARY Offers, and over-hasty Officiousness smelt strong of Interest and dark Design ; How could *James the Second* tell, whether the grave and submissive Application of *Alsop* and his *Fraternity*, was the true Result of a good Intention, or meer solemn Flattery, and artificial *Address* ? Nay, how can any *Prinee* be assured, but their greatest Enemies may be one of their own Household ? No *King*, I say, can tell, whether they that are adopted into the Secrecy of their Bosoms, that depend on their Smiles, and sport themselves for a while in their Beams, will help to guard the Throne, or to shake it.

WERE it requisite, I could be much more Copious in my Animadversion on this Weekly *Prig* of an Author who assumes to himself the Name of *Cato*, and I'm afraid very prophetically, for 'tis not doubted, but ere long, he will lay violent Hands upon himself. Be that as it will, I suppose I have said enough at present to pull down a Mushroom Polititian, who has insulted both Nobility and Clergy, and made the Names of Kings his Sport: I have plainly shewn, that all the choice Means, and Expedients used heretofore by the *Rump* to destroy the Monarchy and Church, are exactly transcrib'd by the Author of *Cato's Letters*; and then judge ye, how fit such an one is to be a Dictator. Certainly, that Man has a greater Share of kind Nature, than good Apprehension, that can imagine *Cato* has singled out the same *Antichristian* Methods, without the same *black* Intention and Design.

I know his Admirers have one infallible Way of answering all Opposers, and that is by *Ill-Names*: They have not honesty enough to weigh the Reason of Things; nor do they scarce know when to laugh, or when to be severe in the right

Place ; *Cato* may storm and rave, and call what Names he pleases, the *Party* cry it up for Bravery, and like a Free-born Subject ; but if the same be prov'd upon them : O then, 'tis sad *Scurrility*, *Treason*, and the Fellow ought to be hang'd.

THEY are *meek, lowly, and poor in Spirit*, while they are *sawcy* to their *Superiors* and *despise Dominion* : But 'tis *Pride* and *crying Presumption* even in a *Convocation*, to offer to correct a little *Snarling Republican* : If, they trample upon *Bishops* and *blaspheme Kings* ; they are only *Zealous* and *Concern'd* for *God* and his *Glory* : But for a *Church-man* to expose the *Schismatical Licentiousness* of the *disobedient Brotherhood* ; O ! 'tis *rank Malice*, and a *Degree of Persecution*. But 'tis no *Wonder Cato* is not the first, nor the *B--p* neither. The *World* has ever been full of such *precious Judges and Arbitrators* as those. And we know the *Pharisees* were even this way with *Saviour of the World*, for telling 'em in plain *Words*, *They were of their Father the Devil*.

IN short, I shall only beg of *Cato* at present, (and wou'd think, from such a *publick Spirited Patriot* as the *noisy Cato*) 'tis no very unreasonable Request, that instead

stead of talking so much of *Rights of the People* and the *Plague of Tyranny*, he wou'd be so candid and good Natur'd for once to give God leave to govern the Kingdoms of the Earth in his own Way ; that he would acknowledge all *Power* is from God, that by him *Kings* reign, and *Princes* decree Justice. That he would know to despise and vilifie the *Clergy*, is to dis-honour that BEING that sent *Them* to instruct him : That if he cannot curb his busy and impetuous Fancy, he would at least direct and bend it some other way ; and betake himself either to *Microscopical Curiosities*, the solving of Problems, or catching of Flies (as *Domitian* us'd to do) and dissecting 'em, if he will, for the Advancement of his Knowledge ; or if that be too minute and fine a Performance, that he would with *Galen* Anatomise *Apes* and *Monkeys* for the Improvement of himself : That, instead of too curiously meddling with the *Body-Politick*, he would with *Democritus*, inquire into the Nature and Sci-tuation of that *Thing*, which has given us this Disturbance : That, instead of employing his *Talent* and *Thoughts* about the *Mysteries* of Government, he would learn to know himself ; and that, instead of be-wildring his Fancy, in the *Doctrines* of *Bucanan* and *Hobs*, he wou'd seriously read,

read, and endeavour to understand the
Creed, the Lord's Prayer, and the Ten Com-
mandments in the Vulgar Tongue, and be
further instructed in the Church Catechism,
set forth forth for that purpose.



FINIS.